

## Religious Monitor, or Theological Scales.

*Great is the TRUTH, and stronger than all things.* ESD.

*For the Religious Monitor, &c.*

## THE APPROACHING CALAMITIES OF THE TIMES.

MUCH blame is laid at the door of foreign nations, for the abuse they have shewn to our country, and doubtless both Great-Britain and France have acted a sinful part in the whole affair, with a very few exceptions; the latter of those nations still continue their horrid and unlawful practice, which has excited such a spirit of enmity in us against them, that we are upon the point of opening a public contest with them by the use of fire-arms, to attempt to conquer or repel these our enemies, which seems now to be the only thing to which we can have recourse, for our safety and defence. Blood-shed and carnage again seem to breathe their detested breath toward North-America. Altho our land may never again be invaded by any foreign power, so as to make any considerable inroads into our country, yet our sea-ports lie exposed to the outrage of the French nation. Beside the great number of our brethren who go down into the great deep to do business, our towns on the sea-coast may be easily fired, their inhabitants killed, their houses plundered, their cattle butchered or carried off, and unthought-

of mischief may be easily done by them, and I am apprehensive that this will be the case, while parents are robbed of their children, wives will be made widows, and children left fatherless, if not every man's hand turned against his fellow, even among ourselves. Who does not foresee the dreadful calamities which are coming upon our unhappy country! But is not the hand of the Lord in all this?—has not God let loose this haughty and barbarous nation upon mankind to be a scourge to the nations of the earth for their sins? and are not we in a particular manner, deserving the judgments of heaven for our innumerable violations of his law, the abuse of his gospel, and despite we have done to the spirit of grace? What ingratitude we have manifested to God in the midst of innumerable mercies, which he has daily lavished on us both as a nation, as societies, and individuals, temporal and spiritual! With what uncommon success did God crown our arms when we were struggling for our liberty from under British tyranny and oppression, when we were weak and feeble-handed, and few in

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remember he made us a free people, set us up as a nation, gave us a great name, and made us respectable among the nations of the earth, and a terror to tyrants; caused our government to be settled upon equitable terms, and wholesome laws to be enacted by the legislative body, which secure to us all our civil and religious privileges; but how have they been abused, and how have the sins of our land provoked God to take them from us, or at least to forbid our enjoyment of them in peace and quietness! Are not our sins such as are the reproach of any people; and has not God had sufficient provocation to say he will be avenged on such a nation as this; and will not the Almighty ease himself of these his adversaries? for if we take a view of our nation, we find men and women of almost every description, in almost every kind of iniquity, and particularly in those which entail the curse of God on any people; infidelity rears her impious standard, and raises her presumptuous voice among both sexes, and levels her artillery against divine revelation, and attempts to shake the very pillars of heaven, and undermine the basis of God's throne, and sap the foundation of man's happiness; while the bold blasphemer and profane swearer utter their horrid imprecations against the God of heaven, and call for the curse of God upon themselves and others; while their impious breath taints even the very air, and communicates the poison to the rising,

and of course to unborn generations. Sabbath-breaking is another heinous sin, which much abounds in our country. What numbers of people spend the morning of the Lord's day, to a later hour than any other in indulging themselves on their beds, and when they arise, not only forget God and his holy sabbath in their hearts, and to worship him in their closets, and families, but repair to their fields and walks, in order to gratify themselves; how many that repair to the grog-shop, or tavern, to the hair-dresser's shop, or some other place of amusement; how many that can travel thro' the country for pleasure or on secular business; and how many constables, sheriffs, grand-jury-men, and justices of the peace, that are wicked enough to let them pass unnoticed and unmolested; how many of our trading men can open their stores to deal out liquor to the drunkard on the sabbath; and how many spend hours on the Lord's day morning before their looking-glasses, to pile upon their heads and dying bodies all the luxuries of India, Europe and America, that they may appear gay at Meeting, as tho this was the height of piety; and how many through idleness, for want of time to dress, or for some other groundless reason, or thro' reluctance to public worship, can get to Meeting only half a day, and that in the afternoon; and how many others scarce see the inside of a church, meeting house or place appointed for public worship once in six months,

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or if they do, it is in general only for speculation, to see or to be seen, to spy out new fashions or to shew some to others, or to hear some novelty from the pulpit; how many bargains are made, and how much trade carried on upon this holy day, and even at the church door, or on the road thereto; how many balls and visits are contrived or talked of by the younger people during the intermission of divine service; and what shall I say is too bad to be practised by the people of our country on the sabbath of the Lord: Is gaming and drunkenness? No; how many shut their doors and windows and spend the sabbath at the card-table; and all kinds of iniquity abounds in the land, murder, suicide, gluttony, drunkenness, adultery, fornication, blasphemy, perjury, fraud, theft, robbery, hatred, malice, envy, strife, whispering, backbiting, parents abusing children, children disobeying parents, the laws of God and man set in defiance, and little care taken by magistrates to support and enforce the one, and little by ministers to defend and maintain the other; and what judgments may we not expect, when we are thus ripe for destruction! Again, to complete our wickedness, and bring down the heavier judgments, what awful apostacy among professors of christianity at this day!—it may be said of them for the most part, Thou hast a name to live and art dead. How many crucify the Son of God afresh, and put him to open shame, while those who

make no profession of religion, stumble over their heads into perdition. Will not the kingdom of God be taken from such a people, and given to those who will bring forth the fruit thereof? When God had delivered the children of Israel out of Egyptian bondage, many of them for their sins were destroyed in the wilderness (nay all the adults that came out of Egypt, were consumed in the wilderness, save Joshua and Caleb) and when their posterity were planted in the land of Canaan, and rebelled against the Lord, he let loose the heathen nations upon them, to scourge and afflict them for their sins, and finally gave them into the hands of the king of Babylon, to serve him seventy years; and at last for the despite done by them to his son and spirit, God has scattered them throughout all the world, burnt up their royal city, destroyed their temple, and laid their land waste and desolate, left them to hardness of heart and blindness of mind, and made them a monument of his displeasure, a byword and a hissing among all people. Does not America resemble that people both with respect to the favors God has bestowed upon her, and her base ingratitude, and rebellion against him; and shall not our nation be visited with similar judgment? God has already sent the pestilence into many parts and swept off thousands, yet for all this we have not considered and turned ourselves to seek him, we have not considered the rod and who hath appointed it. If

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we should escape safe and unhurt from the rage of the present scourge (the French nation) I believe the heaviest judgments yet await us, the vial of God's wrath is almost full, and except we repent we shall likewise perish; it is high time to bestir ourselves. Let our leaders first begin: Where are our Joshuas, where are our Moseses that will stand in this gap to heal the breach, or to lead the people, are there none in our country who are zealous for God? Blush! O America blush! at the stupidity of your fathers, Magistrates, and Ministers; it is high time to do something, the civil powers that be, are ordained of God, and woe to that man who is intrusted therewith if he abuse his power by way of oppression, or neglects to exercise it in the suppression of vice, let the glory of God and the good of your country be the motive to influence your conduct. And you who are called Ministers of the Gospel, who has sent you on this business? Is it God or man? If it be the former, I am much surprised that you are not more zealous for him and his Church? why do you spend your time in idleness, when so many are going the broad road to hell, and bringing down vengeance on

our heads? Do you think you shall escape? No, no, the blood of the people will be found in your skirts; then arise, follow them to their houses, pray with, weep over, instruct and warn them; this you will do if you are sent of God; but if you are sent by man no wonder you are dead, and no profit to the people; no wonder you daub with untempered mortar: but let the true ministers of Christ weep between the porch and the altar, and cry, Spare thy people, O Lord, and give not thy heritage to reproach; cry aloud and spare not, shew to the people their sins, and to the house of Israel their transgressions. To conclude. To the inhabitants at large:—Betake yourselves to God by forsaking your sins and humbly repenting of your transgressions, and procure the divine favor and protection; so your land shall enjoy peace and yield plenty; but if you remain impenitent, judgments without mercy will be your eternal portion in the other world, and in this, overthrow and ruin as a people is much to be feared and reasonably expected:—from all which, may God of his infinite mercy keep and deliver us all.

AMERICAN FRIEND.

#### THE DEATHS OF THE APOSTLES. (*from page 45.*)

ST. MATTHIAS was chosen by lot into the place of *Judas Iscariot*, the traitor, amongst the apostles, having been a constant attendant on our Savior, all the time of his ministry; one of the seventy disciples, and a witness not only of the most considerable passages of his life, but of his resurrection also. Upon the dispersion of the apostles, to preach the gospel to all nations, his lot fell among the barbarous people on the banks of the *Ap-sarus*,



farus, and the haven of Nyssus, east of Jerusalem; who treated him with great cruelty; and at last being seized by the Jews, he was first stoned, and then beheaded; or, as some write, crucified.

ST. MARK was converted from Judaism by St. Peter, to whom he remained a constant companion in all his travels, and supplied the place of an amanuensis and interpreter. St. Peter sent him to preach the gospel in Egypt, where he fixed his seat at Alexandria: from whence he carried the word of salvation into the parts of Libya, westward, and the countries of

Marmorica, Pentapolis, &c.—He founded the church at Alexandria, till at last, thro' many sufferings in this mission, he arrived to the crown of martyrdom: for the heathens, on the day they celebrated the feast of their idol Serapis, broke in upon St. Mark, while he was employed in divine worship, bound his feet with cords, dragged him through the streets, threw him into prison for that night, and next day renewed the woeful tragedy till they raked the flesh off his bones; so that he expired with the great loss of blood and exquisite tortures.

(To be continued.)

*Those who wish to check the rapid spread of Infidelity are requested to enter into the spirituality of the following Extract from an Ordination Sermon, preached above 20 years ago.*

**MALACHI II. 7.**

The PRIESTS Lips should keep Knowledge, and they should seek the Law at His MOUTH: for he is the MESSENGER of the LORD of Hosts.

**G**OD calls and sends ambassadors, not of angels, but of men: to search the divine oracles and to publish to their fellow mortals the unsearchable riches of his grace; and commands his people to wait on them for teaching and enlightening in the way of life; that they might know the path to glory, and be excited and animated by the glorious *manifesto* of heaven, to strive to enter into glory, and by the terrors of the Lord to flee from the wrath to come.

In the words before us we are shewn by God himself, the duty and work of those whom God hath called to minister in sacred

things. And of those to whom they are sent. And the high and honorary character of those who are employed in the sacred and important work of the ministry.

These God shews us are his ambassadors; intrusted with a message to a lost world. They are *the messengers of the Lord of hosts.*

As God thus condescends to send his messengers, so with all readiness and care, they to whom they are sent should attend at their mouths, for sacred instructions of infinite importance to their immortal souls: they must watch at wisdom's gates, and wait at the posts of her doors, to hear all things whatsoever the messengers of the Lord of hosts are commissioned to publish, *even all the words of this law.*

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The messengers of the Lord of Hosts are sent with a commission to publish the everlasting gospel, and to preach the unsearchable riches of Christ: to inform a sinful, guilty, rebel world, that God is now on a mercy seat: that now there is an accepted time and day of grace.

They are to labor to reclaim sinners from the error of their ways, to turn them from darkness to light, and from the power of sin and satan unto God. Acts 26. 18. And beseech and intreat such as are unreconciled, to be reconciled to God and accept of eternal life, as offered in the gospel.

We then are *Ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.*—2 Cor. 5. 20.

An ambassador from an earthly court, must critically search & understand his instructions, to know what he may negotiate, and may go no further at his peril.

In like manner the prime and important duty of the messengers of the Lord of Hosts is, critically and carefully to search their instructions from the court of heaven and thereby furnish themselves with heavenly and divine knowledge, and have the word of God dwell in them richly, which is a pure and perfect rule, given by inspiration, and profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the messenger of the Lord of Hosts may be perfect, thoroughly furnished unto all good works. 2 Timothy 3rd chap. 16th & 17th v.

Herein therefore should the Lord's messengers meditate day and night, that they might be perfect and understand their commission; for if they go contrary thereto, they do it at their peril. For if they declare any other law, any other gospel than what is in their instructions, says the inspired apostle, *let him be accursed.* Gal. 1. 8.

If there was more close and careful attention to the sacred oracles, more days and nights spent in searching them, and less studying of such as set up to lead away disciples after them, by which minds are in danger of being led away with every wind of doctrine, would there not be less divisions among the messengers of the Lord? and less danger of being such as should bring a curse upon themselves by going contrary to their instructions?

Christ directs not to men, but to *search the scriptures*; which give the only true and infallible testimony of himself and his will. *To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.* Isa. 8. 20.

They should seriously consider, in what light the Lord looks upon his messengers, in their performing their ministrations; and their reception, or rejection by those to whom he sends them. That *they are personating Christ, are ambassadors from God in HIS STEAD: and that those who hear THEM [ambassadors] hear HIM [Christ]; and those who neglect and despise the law from their Mouths, refuse to hear the Lord himself.*

For



## For the Religious Monitor, &amp;c.

## No. I.

Mess. Printers,

AS your Religious Monitor, or Theological Scales, agreeable to your profession, has proved a channel through which the difficulties of an entangled friend, respecting his baptism, has been communicated to me; not doubting of the same impartiality in the return, I do cheerfully present my offering upon your altar. By giving the following a place in one of the numbers of your Religious Monitor; if it should not relieve the "entangled friend" from his difficulties, it will greatly oblige his Baptist brother.

DEAR BROTHER,

IF I am led by your short epistle, to understand your difficulties, they are concerning your baptism, although performed by immersion and upon a profession of your faith in Christ; however honest and sincere you might have been to yourself, at the time of your baptism, you have since concluded that you "was the most arrant hypocrite:" hence no true faith, to precede your baptism. You enquire, "Must I be baptized again? or will my past baptism answer? &c." In reply, to a right and regular performance of gospel baptism, the following things are necessary; first, that the ordinance be performed by immersion, in the name of the TRIUNE GOD; secondly, that the person baptized, be received to the ordinance upon a credible profession of his faith in Christ; containing an account of a work of

grace upon the heart, connected with an outward walk agreeable to such a profession, in the judgment of the administrator. If I rightly understand you, these evidences were gained at your baptism; you was not a hypocrite then, in your own opinion, for you "sung and prayed," nor in the opinion of the Elder, or the Church that received you, for your "relation was readily accepted." But, you say, "I was the most arrant hypocrite." *Are you certain you are not one now?* If you be, I am not; for to God alone appertains "the searching of the hearts and the trying of the reins of the children of men."

The great law, for baptism, does not require an absolute and perfect knowledge of the piety of the heart, as a necessary qualification in the subject; but a persuasion that in the judgment of christian charity, according to the scripture rule of judging of mens hearts, (that is, to "know them by their fruits,") they appear to be persons of real piety. If a gospel evidence of grace in the heart, instead of a perfect knowledge of internal piety, is not to be received as a necessary qualification in the subject, to warrant the validity of administering that ordinance;—no person on earth would be capable, legally to administer baptism: For none possesseth an infallible knowledge of the internal piety of his neighbor, or brother's heart. Hence it may be readily concluded that a person's being immersed, in the name of the trinity,

trinity, upon a credible profession of his faith in Christ by a proper administrator, would be legal, or gospel baptism, without any certain knowledge of the internal piety of the heart. So that notwithstanding all your difficulty, your baptism may be good and valid as it respects the administration. If you was a hypocrite, be sure you was an unworthy receiver.

Those who hold to infant baptism, as well as those who hold to adults, hold a profession of religion as a necessary qualification for baptism: though none of all the denominations of christians, in christendom hold to the necessity of a certain knowledge of grace in the heart. The Baptists hold the necessity of a gospel profession by the person baptized: others, by proxy, either of parent or God-fathers.

But methinks I hear you say,

"the word still reads, believe and be baptized:" It may be remembered that the word likewise reads, that "*Simon Magus* himself believed also, and was baptized." When the apostacy of his heart was discovered, by the apostle Peter, it was declared that he was in the gall of bitterness, &c. Was his baptism disputed? Was Philip blamed for administering baptism to him?

As the vehicle through which I speak forbids prolixity, I shall not enlarge. If the foregoing remarks should not prove a sufficient remedy for your difficulties; for a solution of your queries, I advise you to the Elder, by whom you received your baptism;—or, call on your affectionate BAPTIST BROTHER, who lives at the end of Pilgrim-street, Saint-square, at the foot of ZION-HILL, or *New-Jerusalem*.

#### RELIGIOUS SECTS.—Continued from page 45.

SABBATARIANS, a branch of the Baptists, who observe the *Jewish* or *seventhday Sabbath*, from a persuasion that it is one of the ten commandments which they plead are all in their nature moral, and was never abrogated

in the *New Testament*, and must at least be deemed of equal validity for public worship, as any day, seeing there never was any particular day set apart by *Jesus Christ* and his *Apostles*. They originated in the year 1700.

#### H Y M N.

THOU God of glorious majesty,  
To thee, in my distress to thee,  
A worm of earth I cry;  
An half awaken'd child of man,  
An heir of endless bliss or pain,  
A sinner born to die!  
Lo! on a narrow neck of land,  
'Twixt two unbounded seas I stand,  
Secure, insensible!  
A point of time, a moment's space,  
Removes me to an heav'nly place,  
Or shuts me up in hell.  
O God my inmost soul convert,  
And deeply on my anxious heart,  
Eternal things impress;

Give me to feel their solemn weight,  
To tremble at the brink of fate,  
And 'wake to righteousness.  
Before me place in dread array,  
The pomp of that tremendous day,  
When thou in clouds shalt come,  
To judge the nations at thy bar;  
And tell me, Lord, shall I be there,  
To meet a joyful doom?  
Be this my one great business here,  
With serious industry and fear,  
Eternal bliss to insure,  
Thy righteous orders to fulfil,  
To suffer all thy sov'reign will,  
And to the end endure.